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pression; to extend a consideration of Crivelli over an equal space is a feat of expansion. Yet both are well done. The life of Raphael is probably the best short life that we have of the Prince of Painters; while the book on Crivelli is perhaps the most painstaking of his pictures to be found in any single volume. For both we should be thankful.

In point of illustration both series are excellent. In either the pictures alone are worth the cost. They are such luxuries as no amount of money could have purchased a few years ago. Photographic illustrations alone are of any value in the study of art; for into engravings the engraver's personality enters to such an extent that we can have but an imperfect idea of the original picture. The illustrations in both series are all process cuts, most carefully made.

—
G. B. ROSE.

CHINESE LIFE AND CUSTOM.

VILLAGE LIFE IN CHINA. By Arthur H. Smith. Fleming H. Revell & Co.

The rapidly moving events of the past year show clearly that relations between the civilization of the West and that of the East must become closer. It is impossible to avoid the conclusion that, for a long time to come, a supervision must be exercised over the Chinese government and an attempt made to change, or at least modify, Chinese methods of living. It is a task which has long been foreseen, but which there was a reasonable hope could safely be postponed.

As delay is no longer possible, it has become suddenly necessary to acquire an intelligent understanding of Chinese life, in order that interference may not only be sympathetic in motive but properly appreciative of all that is worth preservation in present customs. It may also turn out to be true that many characteristics will be found which, though not distinctly valuable, are relatively harmless, and are so deeply imbedded in the feeling of the race that they cannot be quickly changed without disaster to the forces which keep society together. The duty to obtain clear conceptions on this subject rests with special weight upon students, in order that they may aid in the creation of a public opinion which may guide or correct the errors of governmental agents.

Any one who wishes to understand the life of a strange people must begin his investigation with its simplest and humblest forms. The family, the clan, the village community—these are the groups in which one may expect to find national characteristics most clearly marked and most difficult to modify.

It is fortunate that there is so excellent a study of the Chinese village as that which Mr. Smith has given us. It is an almost perfect example of what such a book ought to be. The author wrote after careful observation, and with a good eye for facts which were socially significant. He rarely gives undue emphasis to any line in the picture which he draws. He does not profess to exhaust his subject, nor does he claim to understand the relative force of all the strange motives which interpenetrate Chinese character.

Apparently one of the strongest of these motives is the desire to preserve what is called "Face." This seems to be the power to pretend that some lost legal or social right still exists, and to enforce the formal respect to which one would be entitled if that pretense were true. In village life it is assumed that the spirits on certain occasions claim to receive a money sacrifice. The claim is no longer binding, because the people have become so poor that they cannot spare the money. The "Face of the Spirits" may, however, be preserved by the use of counterfeit money made of paper. It is inconceivable that it should be generally believed that fraud could be successfully perpetrated upon these beings. The respect shown their claims is formal only, but still satisfactory to the claimants. The performance is an illustration of legal fiction, familiar to us as the method by which, in our own early history, a statement of some right or principle held its place in our books and on the lips of the lawyers long after the right had been lost or the principle become obsolete. "John Doe" and "Richard Roe" preserved their pretended existence and maintained their claim to respect for several centuries. In Chinese life legal and social fictions are apparently very numerous, and many of them strike the Western mind as extraordinary and even absurd. They can-

not, however, be eliminated suddenly. Attachment to them is a great part of what we identify as conservatism in the East.

It is quite possible, therefore, that the Chinese government may grant and live up to almost any terms of peace, if it is allowed to preserve "Face" by maintaining toward its own subjects the legal fictions that its powers are as unlimited as they ever were; and that what it grants to foreigners is a gift, and not the result of compulsion.

In many respects the village social conditions shown us by Mr. Smith are very depressing. The struggle for mere existence is sharp and continuous, and the industry, thrift, selfishness, obtuseness to the suffering of others, and carelessness as to death, so characteristic of the East, are readily accounted for by the intensity of that struggle. A realization of this force seems to indicate that if an opportunity is to be provided for the introduction of Christian motives into Chinese life, that opportunity must lie in such improved material conditions as will relieve the individual from periodical danger of death by starvation, and make the duty of self-preservation less difficult and less continuously present to the consciousness.

CHARLES W. TURNER.

THE PHILIPPINES AND ANNEXATION.

THE LAW AND POLICY OF ANNEXATION. By Carman F. Randolph. New York: Longmans, Green & Co. 1901.

The author makes in this book his contribution toward the determination of the moral and constitutional questions which grow out of the annexation of the Philippines. He is satisfied that our legal title to those islands is perfect, that they are organically part of the United States, and their inhabitants American citizens, and that the constitutional limitations upon the action of Congress and the Executive apply to such action when it relates to the Philippines. For moral reasons he claims that we should not seek to retain complete sovereignty over the islands, but establish a protectorate which should resemble ordinary protectorates in affording defense against any attack by other nations, coupled with some control over internal affairs, but should differ from ordinary